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self in readiness to answer questions such as the following:

How many and what lines of investigation have you followed?

What inferences have you made? State the facts from which you draw the inferences. Images acquired outside of school study? Images acquired in school? Of which have you the more? Which are the more valuable? What is the test of the value of an image? Is an image knowledge? Why? Why not? What is the conscious basis of all description? Describe experiences. Describe a book you have read. Take each study you have pursued in school—geography, history, etc.—and ascertain what remains to you of each study. What part of the knowledge you have acquired consists of images? If you have no images of a subject, for instance, an epoch of history, what knowledge have you of that epoch?

What are the external causes of images?—visual, auditory, tactile, motor.

Classify objects in relation to their effect upon consciousness.

What is reading?

What experiments have you tried in order to ascertain what goes on in consciousness when you read?

What is the function of a word? Experiments? Of a sentence?

What is the difference between the func-

tion of a word and the function of a sentence?

What happens in consciousness when a word is learned?

Hold images in consciousness and make many experiments with them.

Recall what happened when you were holding images.

State any external means by which you were assisted in holding images.

Holding images assisted by the action of external objects is ATTENTION.

There are three modes of attention named by the action of different classes of objects. What are they? Define each mode.

Can you hold images without the direct and immediate action of external objects? Experiment.

What goes on in consciousness when you analyze an object?

Recall your daily lessons and note what changes have come about in your minds.

### Pedagogics

Make a special study of IX, "The Recitation," Vol. I, No. 1, p. 24. Take the syllabus sentence by sentence, and verify or reject. Be ready to give reasons why. If the statements seem true to you, realize them in your classes. A frank statement of ignorance may require courage, but such a statement would assist all your classmates. How?

## Class Notes on Psychology

Taken by Angeline Loesch

### Division I

T stands for the Teacher, Colonel Parker—C for the Class.

T. The laboratory for Psychology is your own mind, i. e., consciousness. Try an experiment. Think of the house you first lived in. How many have had an experience? Describe it.

C. I could see a broad hall with a staircase. I could see a small, brown painted house set in among the trees.

T. "I see" means that I am conscious of something. That something of which I am conscious is in my consciousness.

Experiment: Ink-bottle held up before the class.

T. What is happening now?

C. I see the ink-bottle.  
 T. Is the ink-bottle in your consciousness?  
 C. Yes—no, not the bottle itself, the picture of it. Same fact found to be true of chalk, box, watch.

T. Can you give an account of your earliest childhood memories? What are those memories? Images? What have you left from your study of geography? Images? Of what?

C. Of places. Of maps. Of pages in the book.

T. Can you place yourself on the Acropolis and look south? North? On Pike's Peak?

Descriptions showed that the students held vague images—for the most part incorrect.

T. What is left from your study of history?

C. Images of pages in the book.  
 Of places.  
 Of events.

T. But events are images of places and people. What would be a working knowledge of the history of the United States?

C. A series of related images from the beginning to the present time.

T. What is left from a novel?

C. A series of images.

But from history, or a novel, long after images are gone, principles are left.

Can you think without images? How about dreams? Are there not images then and no thought?

Feeling comes with images.

T. Before or after?

C. Can you have images of which you are not conscious? i. e., what of habits; of automatic acts?

T. Might some images be so short that it would be almost impossible to remember their presence? Are not automatic acts preceded by images of movement?

Experiment: Watch held up before class.

T. Does this object act on, i. e., change your consciousness?

C. Yes.

T. Does your consciousness act on, i. e., change the object?

C. No, object remains the same.

T. What are the occasions of conscious images?

C. In general terms, objects. In particular, vibrations of ether, i. e., external color; vibrations of air, i. e., sound.

T. Four kinds of images, visual, auditory, tactile, motor. Tactile has the advantage over

other senses because its end-organ is the whole surface of the body. Objects are acting on us and we have the products in our consciousness, the images corresponding to those objects. Can you have an image of an object you have never seen?

C. Yes, when you read.

Experiment: The word "goose" written on the blackboard.

T. Is the written word a material object?

C. Yes, because it is made of material, has length, breadth, and thickness.

No, because it is intangible; one cannot take hold of it.

T. Then a star is no object. The spoken word is also an object. It has been photographed. Conclusion: everything external to us, except another consciousness, is an object.

## Division II

T. "I see" means that I am conscious of something. That something of which I am conscious is in my consciousness.

Experiment: hat shown.

C. Not hat, but image of hat, is in my consciousness.

T. "I hear" means I am conscious of something.

C. Are sounds images in consciousness?

Are results of education images?

Results of education are more than that.

The feeling of inspiration to do, responsibility, a moral effect, is left besides images.

Why do you sometimes recognize after a few pages that you have read the book before?

T. Are images knowledge?

C. An image is not knowledge because the child has images of the moon, but calls them several moons. The image is right, the inference is wrong. Therefore an image is not knowledge.

Conclusion: Rightly related images are knowledge.

T. What have you left from Geography? Images? Examine and see if you have any real image of a place never seen by you. Have images gathered in school, or out, the more influence? What is the difference between in and out of school images as to number, vividness, and usefulness? Is there a state of consciousness without images?

C. Am I conscious when asleep? Is not fright a state of consciousness without images? After fright you remember what you saw and how you felt; are they both images?

What is to be said about aches, for example, toothache?

Some aches are so bad you can almost see how they look.

T. Objects act on consciousness and create images.

Experiment: Word "pig" written on blackboard.

T. Is it an object?

Discussion and conclusion: Yes.

T. Does it create an image?

C. Yes.

But some words do not create images.

T. What if a man had no images except those which acted directly on his sense-organs?

C. Then he could not hear language, nor read.

T. What two great classes of objects act on consciousness?

C. Direct and indirect.

Words written and spoken are examples of indirect objects.

T. When an object acts continuously for some time on consciousness, what is the common name of the process?

Various answers given: Thought, concentration, education, learning, attention.

The name, observation, was not given, but attention, because it was so closely akin to observation, was discussed.

T. What is attention? What happens when you give attention?

C. When you give attention all other objects are driven out.

T. How can you drive out?

C. Only by filling in.

Attention is holding images in consciousness.

T. What happens when you hold an image?

C. Other images come in.

An image grows and becomes clearer when held.

## Pedagogy

Bertha Payne

The teacher's function is to surround the children with conditions for growth. These conditions bring certain influences to bear upon the children; they react upon these influences in various ways. The kind of reaction is one test of the value of the influence. We look for certain kinds of response to the external influences. Among those that we count as fundamentally valuable are: Inquiry, attempts to make, art expression in all forms, and efforts at co-operation. The teacher herself is one of the conditions; yet she stands back of the conditions, and watches the reaction of the children to the influence. On the other hand, she may lead at times, may become a factor in directing their activity further than their own impulses would have carried them.

The problem that arises here is: "Where shall she lead and where follow?"

Experience furnishes the mental food; work and play are the modes in which experience is assimilated and turned into energy. Experience must be controlled by the teacher, that the right nutrition-substance may be furnished at the right time. Exercise in work and play must be directed into the most helpful and economical channels. The selection of experiences and consequent partial control of influences, together with the direction of energy in expression, is the teacher's function throughout the whole field of education.

If these principles hold true in regulating the relation of teacher and pupils—the youngest as well as with the oldest—their acceptance sweeps away all barriers between kindergarten and school; one educational law for the kindergarten, and another for the first grade becomes illogical.